

SHAKER MANIFESTO.

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RESURRECTED FLOWERS.

CECELIA DEVYR.

Seek not within the darkness of the earth,
Thy friends nor flowers;
For lo! their spirits have a radiant birth
Through death's dim hours.

Ask for the mystery hidden in the light,
For eyes are blind.
Seek for the veil that screens all mortal sight
And heaven thou'lt find.

"Tis but the olden root the sod conceals,
The flowers are new.
A recreative power the spring reveals,
Through heat and dew.

The simplest blossom of the mountain pass,
A marvel seems;
When 'neath the magic of the wondrous glass,
Its beauty beams.

And yet within this revelation hides
A marvel still;
A life, a presence, calmly there abides,
That makes us thrill.

Only the eye clairvoyant can behold
The spirit flower
Gathering its robes of purple, pearl and gold,
In dying hour.

And yet, the eye clairvoyant, like the lens,
A limit finds;
The infinite creation so transcends
Our girded minds.

Thronging the air with fragrance, grace
and bloom,
Are unseen flowers;

We feel their influence through the glow
and gloom,
Of life's strange hours.

They put their impress on the flake of snow;
The penciling frost
Catches their outlines when the whirlwinds
blow,
And clouds are lost.

The sun, that gives to us this fertile ball,
Has jealous light,
That shuts out with a golden roof and wall,
The stars of night.

And thus, the life external wraps the soul
In fervid beams;
Conceals the glories that around it roll,
Beyond its dreams.

Death waves his hand, all outward things
retreat;
Then angels sing,
Blest words wherein life's holy mornings
meet;
"Wake it is spring."
Mt. Lebanon, N. Y.

PEACE.

BY ANTOINETTE DOOLITTLE.

Peace is a word, whether written or
spoken that seems to possess a charm, and
is like balm to the spirit; but when carried
into practical effect, it is done by self sacri-
fice at the expence of pride, ambition, hatred
and revenge. If we take counsel of unper-

verted reason, it will always decide as did one of the wise men of olden time, that "Anger resteth in the bosom of fools," and ask in the name of all that is good and true why it is that contending armies meet in hostile array clad in habiliments of war under the influence of heated passion, to fight and slay each other, under pretext — real or imaginary — of some wrong done, without being able to offer one intelligent reason for so doing? Individual, society or national wrongs can never be justly settled by inflicting pain and suffering and committing a still greater wrong. Must we continue to think, that, in this enlightened age, the nation's honor is dependent upon the use of the sword; and that there are no better means of settling disputations and dissensions other than by the practice of grossest inhumanity, and turning all the powers of mind and body to hate and revenge, and like wolves rend and devour those who should be our friends and brothers? Is it not far better to suffer and patiently endure a wrong than to retaliate and render evil for evil? Thus thought and thus taught Jesus, our great exemplar and elder brother.

War is wrong in principle and in practice. Let the maxim "In time of peace prepare for war," be changed; and the principle be inculcated of peace and good will to all nations and kindreds of earth. Let those influential positions in society as teachers, leaders and rulers denounce war and show its hideousness and dark side, and cease to justify wholesale murder, and glorify the abettors of war and its chieftains, while they condemn and punish crime on a smaller scale committed by individuals.

Tell us not that there is honor and dignity in retaliation and revenge whether perpetrated by *one* individual, by few persons or by many. It matters not if an army goes forth to battle, under cover of a nation's flag, towering high, and with martial music and a chaplain in attendance to do the praying, war is war, and neither priests nor people can change its nature, nor the effects produced thereby. We repeat, let the adage "in time of peace prepare for war," be discontinued and discountenanced by the rulers of the people who are placed in posi-

tions to shape the destiny of nations, who by different codes of laws are forced to subserve their purposes, and obey their behests, irrespective of their own convictions of right or wrong — or rebel. And let such rulers and magistrates feel the weighty responsibility that rests upon them, and remember that they hold the lives in their hands that will uplift humanity to higher and better moral and social conditions, or to the opposite.

The rulers of nations have it in their power to render war disreputable by denunciation, and showing a better way to redress wrongs. Let calm legislation, pointing to arbitration and mediation between contending parties in lieu of the sword, take precedence in the national councils, and instead of satiating the ambitions of vain mortals, by laudation, and crowning them with laurels such as they seek, and men can bestow, ask them when the din of war has ceased, the camp fires have died out, the sword has been sheathed, and the cool of the day has overtaken them, and reason has returned, to visit the widow and orphan, whose home — if they are fortunate enough to have one left to them — has been made desolate, by being bereft of fathers, sons and brothers slain in battle; and to place their eyes upon maimed and wounded soldiers, whose lives have been shorn of peace and happiness by the war demon, and see if they will not be persuaded to bring all their weapons of war and lay them down at the feet of the Prince of Peace, and doff the warriors' crown, and all the honors connected therewith, and enrobe themselves in garments of peace, which they will have confidence to appear in before recording angels. This the devotees of war and its principles, cannot do, for the reason, that, by continuing to advocate war in principle and practice, they are not "doing unto others as they would that others should do unto them."

The readers of the "MANIFESTO," will patiently bear with us, if we often refer to the subject of War and Peace. It is a momentous question, and is one of the living issues of the present time, and demands thought and attention. I think the public will pardon us, when we confess that we

are slow of comprehension, and utterly fail to understand how the high sounding professors of the Christian religion practiced by Jesus of Nazareth, who by the Christ spirit plainly taught, that "they who take the sword shall perish with the sword," as also the professed ministers who claim to preach the gospel of peace and salvation, and at the same time, and from the same pulpits advocate war, and hold up its champions as worthy the nation's praise and honor.

We cannot see the propriety, if any there be, in making marked demonstrations of loyalty to Jesus, and to the principles which he boldly and fearlessly announced as the rule and guide of the Christian life and character, by celebrating Christmas day and claiming to uphold and advance the cause, and at the same time uphold and approve a cause diametrically opposite. Let those who name Christ and claim to be his ambassadors, return blessing for cursing, and teach others to do the same. Then they can consistently adore the character which Jesus formed by being identified with the truth; and understandingly join with angels in the song, "Peace and good will." Such will prove that there is no "mystery in godliness," but *mystery* is found in false "theology." All hail the Prince of Peace! and all joy to his true followers!

PHYSICAL RESURRECTION.

W. PERKINS.

It is widely known that Judge Comegys and his grand jury in Delaware, propose to indict and punish as a criminal, R. G. Ingersoll, should he ever again lecture in the State. Their fear is that persons may be led to doubt the orthodox dogmas of that Book. Some years ago it was forbidden by a woman in Iowa to tell her daughters that our earth was round, since the scriptures said it had four corners (Rev. 7, 1). So soon as her daughters took up their geographies and gave heed to the evidence of stubborn facts, they would inevitably believe in the spherical form of the earth, and disbelieve their mother's Bible. This is but a type of

a class numbering thousands who understand and administer the Bible against facts and the rights of man, honest infidels result. Comstock & Co. have made more infidels by putting D. M. Bennett to prison for thirteen months, than he could have made in double that time with his pen and tongue. Judge Comegys has done likewise in Delaware as to Ingersoll, and he significantly thanks him for it. Honest, truth-loving men cannot follow orthodox absurdities. Hence the Bible must be reasonably interpreted in conformity with facts and science, or common sense will disbelieve it.

This universal principle applies forcibly to the dogma of bodily resurrection. If the scriptures literally assert this, stubborn facts literally assert the contrary. Even were it possible for the bodies of the countless billions of our earth to lie waiting for Gabriel's horn, in a state of preservation like Egyptian mummies, it were an absurd miracle to re-spiritualize them. More than half gave up the ghost, emaciated to skin and bones, or maimed, halt, blind, deaf, dumb, rickety and bodily deformed. Are these to live again, as they died? Such is material, identical resurrection. Moreover, where in the long meantime have been their spirits? Have the good been in the bliss of heaven, and the bad roasting in the orthodox hell? If so, where is the reason or scripture for ejecting them. Don Quixoting them back to their miserable bodies on earth and under command of Gabriel's horn, to be retransported whence they came!

Yet still more absurd in the face of the fact, that there can be found no such bodies to resurrect. For the greater part have for centuries disintegrated into countless forms of vegetable and animal bodies. Their elements have, in a train of almost endless succession, gone into weeds, grass, grains, bugs, worms and every species of animals. Were it therefore possible for the bodies, yet in form of dry bones to reanimate and walk through the streets of Jerusalem at the Crucifixion of Christ, it is utterly impossible, now or hereafter, to find even the dust of one out of the billions of bodies once living and dying on our earth.

To preach that they are in *case* waiting for Gabriel's horn, is to assert startling falsehoods, occasioning wide-spread infidelity.

Is not the Shaker interpretation of spiritual resurrection into a new and higher life, the more reasonable and true?

South Union, Ky.

DISCORD—CONCORD.

No. 2.

WM. H. BUSELL.

There is in the individual human soul the same discord, originally, as in the human society, passion warring with passion, and the light of truth and reason, as it enters, in the conflict with native brutality and stupidity.

We have this statement from an English poet:

" Devils with devils damned, firm concord hold."

But this is attributing to the diabolic that which belongs exclusively to the divine. All that we know of the diabolic, whether obtained from the records of human history, or by the observation of our individual selves, shows a state of things the exact reverse of concord. The reader of history cannot avoid being struck with the facility with which nations that have combined their forces for the purpose of attacking some other warlike power will often dissolve that connection for some apparent or fancied cause and turn their weapons against each other. Mere self-seeking or self-gloryification invariably engenders discord, whether in a nation or in the individual soul. For this reason Jesus declared *self-denial* to be the sole test of discipleship, this being the only means by which the grace is obtained which assures union between different persons, and harmony in the soul of each.

"**GOD IS LOVE.**" is the fundamental doctrine of Christianity. Love is harmony; Infinite Love is therefore Infinite Harmony. This is discoverable by the astronomer in the grand movements of worlds, but when we come to our individual globe, the geologist and the historian speak of earth's upheavals, of the clashing of elements, of

continual conflicts arising among all peoples that have ever inhabited the earth. How is this to be reconciled with the idea of Infinite Harmony? Some have undertaken to solve the difficulty by supposing an existant principle, all of whose acts tend to discord. Others opposed to this the idea of progress from original, lowest to the highest conditions both in the physical and mental worlds. The geologist maintains that there are abundant evidences on the surface of the earth itself of a condition of things in the earliest ages, when it was unadapted to life, either vegetable or animal, but by gradual changes it has become what we now behold it. So, the intellectual optimist assures us, it has been with human society, in its first stages but little above the condition of the brute, but gradually tending to higher and better things. The Christian believer who rejects what has been styled orthodox Christianity, finds nothing in this latter view inconsistent with the teachings of Jesus. In the language of the poet Thomson, God is

" From seeming evil still eliciting good,
And better thence again, and better still,
In infinite progression."

But, to turn from theory to practice, how is one to assure himself that *God is love*, and that the discordant feelings, appetites and passions inherent in human nature may be removed, and something infinitely better take their place? Let him test it for himself, just as he would test the value of any thing that has been recommended to his attention. Nothing can be simpler than the method of testing that Jesus himself has given, "Ask, and it shall be given you." "But let him ask in faith." One has the proof within himself of the harmony of the Divine Nature, when he has asked and received the inspirations of Divine Love.

The tendency of these inspirations is to harmonize all within him. His warring passions cease their conflict, at least for the time being; his peace is like a river, gentle in its flow, whose sediment is not so mixed with it as to prevent clear seeing. He is satisfied of its divine origin, just as he is satisfied with the proofs of any truth presented to his understanding. He needs then only to apply to the same source of inspira-

tion until he has satisfied himself that all within is harmony, peace and love. When all persons shall have done this, each for each, we shall have a harmonious world. Earth will then have become heaven.

HUMAN PROGRESS.

MARTHA J. ANDERSON.

Wake! pulseless muse, to throbbing life again,
Till quickened currents course through every vein,
And inspiration thrills the heart and brain,

With glowing thoughts of fire,
Thy voice seems mute as winter's icy streams,
Thy wings lie folded in oblivious dreams;
Wake! and ascend amid the glittering beams,

And tune thy heavenly lyre.

Touch the deep chords that thrill the inner soul,
Swell the grand song that brings complete control,
Till symphonies in rapturous waves shall roll,

Uplifting hearts to heaven.
Lo! while time's lengthened shadows fall apace,
The history of past and present trace,
Behold, how men of every clime and race
For life divine have striven!

Religion, latent in the human heart,
Has of its life forever been a part;
Not fashioned by the skilful hand of art,
Immortal germ so fair.
Like precious seed the husbandman hath sown,
Who, patient waits until the harvests grown,
So doth the Father all His planting own,
And nurtures it with care.

The good sown broadcast by His bounteous hand,
From Asia's desert to Columbia's strand,
Hath borne abundant fruit in every land.

Where cultured soil was found,
The swelling song of immortality,
Hath rolled from mountain, vale and restless sea;
From hearts of bondman, and from spirits free,

The circling globe around.

Old are the scenes that first gave life and birth
To seed, that peoples now this glorious earth;
Seed, that contained the growth of highest worth,

Grand possibilities!

In man's crude state, and undeveloped sphere,
Strange thoughts of God, in stranger forms appear;
The mirrored objects of His awe and fear
He worshiped, but to please.

God works through laws for man's eternal good;
His laws are love—when rightly understood.
They lead from idol forms of stone and wood,
To worship that is real.
Up through progressive steps in every age,
Earth's perfect seed produced the seer and sage;
A war with cherished sins of times to wage
And teach truth's high ideal.

The opening mind by slow degrees is taught,
By forms objective to its senses brought;
And thus expands in loftier realms of thought,

By education's rule.
Experience gathered in the ages vast
Is through the mold of human progress passed,
And nobler types of manhood are recast,
As teachers in life's school.

Thus darkened blots of superstition's blight,
The reign of ignorance and error's night,
Will by the glory of fair reason's light
Pass like a funeral pall.

And poor religion struggling for its life,
Shall rise above dissension, feud and strife,
With blessed fruits of summer harvest ripe,

Dispensing good to all.

O, prophet martyrs! ye who lived of yore,
And gleamed as signals on time's rocky shore,
While tempest, storm and surge, ye bravely bore,
Your light shone not in vain.
The truth has sped its way through currents strong,
By rocks and quicksands of opposing wrong;
And still pursues its glorious course along,
With sure and steady gain.

Material science to its place assigned,
Philosophy, the intellective sphere of mind,
With intuition's inner sense combined
Shall cease to be at strife;
These are to man the body, spirit, soul,
Which form in truth, the grand and perfect whole.
The balance force, that holds in full control

The varied powers of life.

And man by man in labor shall be blessed,
No man by title deeds of hate oppressed,
But all his wrongs by love shall be redressed,
In true equality,

For freedom rises in her sacred might,
To break earth's shackles, and proclaim the
right,
To rend the veil that screens the glorious
light

Of heaven-born liberty.

Lo! words of peace are passed from shore
to shore,
Beneath old ocean's waves and billows roar,
Hushed be discordant sounds forevermore,
When nation's counsels meet.
And as the years of swift revolving time,
Bring to our land the gifts of every clime,
May all mankind blend in the hallowed
chime,

Of brotherhood complete.

Mt. Lebanon.

THE DAIRY, KINDNESS AS A PREEMINENCE.

G. B. AVERY.

On the 26th of December, 1880, we visited one of our Shaker families in New Lebanon. In the course of conversation we questioned the leader of the family relative to the condition of the dairy, the herd of cows, etc., was informed of a very great improvement in the condition of the cows, and the remarkable increase in amount of milk from the herd which had been received during the short space of about two weeks.

We inquired for the cause of the same. Had not the cows in milk been increased in numbers? Not any! Had there not been a change of feed, some roots or grain, bran, or shorts been dealt out to them? None at all! Did they not have better hay, and were they not treated to warmed water, and warmer stabling? No change had been made in any of these things.

What, then, could be the cause of so marked a change, such an increase of milk, being about one-half?

Well, the only assignable cause that could be rendered was more kindly care in management in handling, milking, feeding, and universal treatment, by a change of herds-men. The secret was thus revealed.

Cows in milk give milk, if plentifully and properly fed, largely in accordance with the flow of their affections; this is nature's wise provision. If roughly handled so as to produce constant fear, excitement and irritation

they hold up their milk as a result; and holding it up a few days in succession, the milk is reabsorbed into the system, and the cow gradually dries off, and, if long continued, is liable to remain so until a change of feed, of treatment, or some important beneficial change of conditions.

If kindly, tenderly and affectionately treated, they yield their milk freely and fully, and, under the same circumstances of food, temperature, etc., greatly increase it: add to this, a little improvement in feed, for instance, some steamed hay, stalks, etc., sprinkled before steaming with say, one quart of corn meal, or two quarts of shorts, or, in place of this, a peck of roots, as beets, turnips at a feeding, or half that amount of carrots or parsnips; and their milk would be more than doubled, especially, if, added to this care they are warmly stabled, and, in cold weather their water a little warmed, even this, itself, would benefit them much.

For years, before this interview we had been cognizant of the fact that kindness was essential in the management of cows in order to have a good dairy, but never before had we a conception of the immensity of effect that kindness would produce. Why, according to statistics presented us this day, the difference in amount of milk rendered between kindness gentleness and tenderness, and rough boisterous behavior manifested to a herd of fifteen cows, would be sufficient to pay the wages of a herdsman.

Thus wondrously are the laws of God manifest in the lower orders of creation. What, then, is the magnitude of influence of kindness and tenderness in the human family. And how intensely powerful is sympathetic affinity between souls in the mortal casement and those liberated from its cumbersome shroud inhabiting the immortal spheres. *LET US BE KIND.*

Mt. Lebanon, N. Y.

MENTAL PHOTOGRAPHY.

CATHARINE ALLEN.

The fact that every action, thought, and motive of one's whole life is indelibly inscribed on the memory, and that the mind only needs to be brought under certain con-

ditions to render these all as distinct as those of the present moment, is affirmed by many testimonials of those who have been resuscitated from drowning, or other cases of imminent danger.

Probably the real science of photography exists and operates in the *mind*, reflecting there the unseen realities of mental origin, representing the exact hue, depth, weight and quality of every emotion, thought and motive, even more perfectly than scenes of the outer world are reflected upon the metallic plate of the photographer.

The more we comprehend of the science and laws of the visible creation, the better we can understand the originating forces and soul life of which the exterior is but a reflex, and the more we learn of our own curious dual life; because man is a complete microcosm of the universe, body, soul, and spirit. There is not one substance of earth element, of the animal or spiritual creation, principle of science, or attribute of Deity, but has a germinal existence in the human brain.

Mt. Lebanon, N. Y.

LET US REASON TOGETHER.

ANTOINETTE DOOLITTLE.

It is written, that in the long ago, the Lord, by His prophet Isaiah, said to the people, "Come now and let us reason together." And the ministry of the Apostle Paul was marked by his habitude of reasoning with the people of his time. Jesus, the first baptized Jew and expounder of the Christian religion, spake more in parables to the unbelieving, and by intuition and inspiration, to his followers, and to those who were prepared to understand him.

At one time when speaking to certain of his disciples concerning the order of his spiritual kingdom, of its faith and principles, he gave them to understand that there would be no limit to its growth and increase, and no diminution of power when he had finished the work that was given him to do, and he had passed from their visible presence into interior spheres. And while he gave pledges that he would be with them in

spirit to assist them in their ministrations after his departure, and that they should be blest with still greater spiritual power than himself had possessed while in mortal form, he also laid them under great responsibilities concerning the use they should make of delegated powers conferred upon them as leaders and directors, and in regard to the faithful performance of duties which would bring them to occupy the position of servants as well as rulers. The greatest must also be least in the kingdom that he came to inaugurate, which would embody the substance of all the hopes and predictions of God's true prophets, through past shadowy dispensations.

Law and order are a necessity in all of God's creation; without such law, all would be chaos. It is evident to our senses, that the Creator of the Universe had a design — a perfect plan — that He purposed to carry to its ultimate in the fulfillment of times and seasons. How many ages it will take for the growth, development and ripening process, before that purpose be effected, the rolling cycles of time and events must determine.

If we would reason with God — according to our limited capacity — we must begin at the substratum; and rise upward from the base. The lower forms of mineral substances have their place and uses, as do also all kinds of vegetable and animal life. Each, and all were designed to subserve the higher purposes of man and woman, under guidance and direction of superior intelligence and reasoning powers — a God-given endowment, placed upon man as a distinguishing mark between the higher and lower orders of animal existences — to be used and not abused, nor be misplaced by converting them into gods, and worshiping them as such.

We reason that man is a duplex being in his nature and in his desires and attainments. It is requisite while we are in a rudimental state of existence; and are dependent upon the material products of the earth for subsistence, that we enter into rapport, and form a union with material substances, and seek to discover and develop the hidden sources of supplies which have been held in

reserve for ages, by a wise and beneficent father and mother, for the benefit of their children ; and in so doing, if we would co-operate with the divine will respecting us — we should be very careful to maintain moral integrity, and learn to commune with God's creation, as revealed in the exterior, visible world of matter, and strive lawfully and earnestly through that medium, to comprehend something of the interior world toward which we are all journeying of which it is said by many who claim to be spiritually illumined that the visible world is but a reflex.

What benefit might accrue to each and all, if, while we are placed upon middle ground, and have it within our power to honor the creative power that spake all worlds of mind and matter into being, if we would maintain our rectitude ; by holding each and all in their proper sphere ; use them as needful for our own subsistence and the good of humanity. By so doing, we might hold unbroken communion with the angel world, through pure ministering spirits, who would grasp, and hold us in their loving embraces, and guide us in safety to our heavenly home, where all our needs will be supplied without the aid of material substances. By maintaining just and proper relations with the two worlds, we might unfold and perfect our duplex natures, the natural and spiritual, the earthly and heavenly — and better understand the significance of the ancient scripture, which is recorded as the voice of "Wisdom" claiming co-relation to, and affiliation with the creator ; when He formed His plans and executed His decrees concerning the hills and valleys, the sea and dry land ; that she was as one brought up with Him, was His delight and counselor. And we should learn to comprehend more fully that "the earth is the Lord's, and the fullness thereof ; that the gold and the silver and the cattle upon a thousand hills belong to Him ; and are ours in usufruct only.

We can develop the godlike attributes of our being the most effectually by being in strict and harmonious accord with the well-devised and executed laws, placed to guide intelligent manhood from rudi-

mental, earthly conditions to higher destinies in the great beyond. Thus we shall be able to see God in the tiny leaf, in the unfolding fragrant flower in the towering oak ; also in the little streamlet which courses its way through meadows and valleys onward to mingle with the waters of the great ocean ; and in all we shall recognize the impress of the Divine originator and dispenser of blessings for humanity's weal.

"God is not slack concerning his promises, as some men count slackness ;" neither is He angry or impatient, because the race makes slow progress. He awaits the growth and advancement of sentient beings and the fulfillment of times and seasons ; knowing that in the sequel, *justice* will prevail: TRUTH will be victorious. His work will be accomplished, and wisdom will be justified of her children !

SACRED SCRIPTURES, REVISED AND BOILED DOWN.

PRENTICIANA.

Exordium.— Liberally educated in all the theological issues of the past, and having made the sublime discovery that the Sacred Scriptures as graciously vouchsafed by the learned council of "The most High and Mighty Prince James, King of Great Britain, France and Ireland," is behind the age, we patriotically resolved our honorable self into an Ecclesiastical Council, and with much pious labor, care and diligence bring forth the following :

OLD TESTAMENT.

Fond parents, wishing to establish a colony in a new country, clear a spot, plant it with trees, and make it like a garden. They put two of their children there, one of each persuasion— mere youths they were — and say to them, " You see we have given you all the needfuls for horticultural purposes, and an instrument of a thousand strings. When arrived at mature age, once in twenty-six moons, when you have a telegram from us, with anthems of adoration and praise, you may touch the chords of that instrument, and we will send you a lit-

the angel — and thus shall your number be increased until you become a great nation. But see that you make no unhallowed use of the instrument. This shall be the test of your integrity, your worthiness to receive the rich blessings we have in store for you."

Wisdom is not a birthright inheritance. It is a plant of slow growth, some times through sufferings.

Itching curiosity to try the chords of the mysterious instrument drew the youthful colonists into a youthful indiscretion.

They see the blunder, they feel it. He tries to lay it to her. Bad chivalry that. She lays it to *turtium quid*.

They do have an accession, and say, "We have gotten a man from the Lord." The sequel demonstrates that they "have gotten" him too far from the Lord, entirely.

This youthful indiscretion demoralizes the colony, and now the question arises, how shall humanity be cleaned up, the Church be cleaned up, the Rev. the Clergy be cleaned up?

NEW TESTAMENT.

Holy Eternal Parents plant a second colony like unto the first, same outfit, just this slight variation in the instructions — "The use — the sole and only use of the *Harp of a thousand strings*, is to be let alone, not meddled with, manner nor shape. This is the test of your aspiration and self-control, your fitness for our mansions of eternal brightness."

This second enterprise is a success. Now are the *New Heavens*, so long existing in prophecy only, being actualized in this, our day.

The "New Earth, wherein dwelleth righteousness," is forthcoming. It will furnish better material for the "New Heavens" than is now lying about loose.

In the "New Earth" children can be born in good shape, physically and mentally, no pre-natal nor subsequent insult nor abuse, no lack of the affectionate.

Peroration. — To all who make Scripture, expecting others to read, we respectfully suggest, wait till you are sure you have an idea, an idea that will interest somebody besides your own dear self. When sure

you have an idea, put that idea in the fewest possible words, put the words together mechanically, in pursuance of the laws of language. Let your sentences be short; don't send your readers away back to hunt for your nominative or antecedent.

In this fast age, with such deluge of *would-be* reading matter, if writers would have readers they must write, not wholly, for their own edification. Nothing personal intended.

AN OPEN LETTER.

To the Board of Directors and Officers of the Federation of Reformers in the spheres of Governmental Polity; Social Organization; Priestly Thraldom; Theological Cant; Sectarian Bigotry; Religious Pedantry; and Female Disfranchisement, which met in Brussels, Belgium.

Friends of Truth — Permit us to present to you through the kindness of the editor of a noted American periodical, the facts that there are seventeen societies of religionists and radical reformers in the United States, of North America, embracing, in all about fifty-three families, or communities varying from twenty to one hundred and twenty, or more persons in a family or commune, each holding all its real and personal property in common, as a substance consecrated to the service of God, the development, reform and protection of human society in the freedom of conscience; republican government; female suffrage and equality; universal abandonment of international wars and bloodshed; peaceful settlement of national difficulties by arbitration through a congress of nations; ransom from all kinds of human slavery recognizing the right of property in a fellow human being; banishing popery and all priestly aristocracy; demanding the positive and eternal separation of Church and state. Recognizing no religion in mere sectarian theology. Denying that the Christian bible is the *word of God*, but claiming that portions of it are a more or less *faithful record of that word!* And of Heaven inspired truths recognized by the enlightened and inspired sages of the ages, and received

by Jesus Christ and His faithful followers, as the vicegerents of God. Sons and daughters of God, to reveal a *new* phase of human evolution for humanity into a spiritual and heavenly New Creation of God. *A Christian dispensation.* A character of Christianity.

With the Jews we deny the generative divinity of Jesus, except in the capacity of sonship, and understand this relation to the Father to have been the fruit of a *new and spiritual birth* by baptism of the Holy Ghost and obedience to its behests; and, in this capacity he became the "Elder Brother," as St. Paul expresses it, of a family of Christ. Younger sons and daughters of God. "*The first born of many brethren.*" We believe in God as a bisexual duality of creative power, wisdom and love, the human equality as regards a natural right to the earth and its fruits as a means of support and equality of burden bearing for human weal and protection of life and liberty and the God-given inheritance of liberty of conscience.

We believe in a present as well as a past, and continuous revelation of spiritual and scientific truth to the human family; in a future state of the soul's existence; in the extension of probation to the spirit life; that the election to heaven or happiness is the performance of deeds of goodness, righteousness, love and mercy; that reprobation is equally and only the fruits of unrighteousness—the result of violated laws.

We believe in monogamic marriage as a worldly institution to be used as an adjunct of sexual organism, simply and exclusively for the propagation of the species and the maintenance of those fraternal and paternal affections necessary for the family relation in the *order of nature*, but do not recognize it as a Christian institution. We protest against marital slavery and bondage in cases of sexual abuse and incongenialities of physical, social, psychical, religious or secular temperament or developments.

And we hereby present our Communal Institutions and their principles as iconoclasts upon the humanly instituted theologies and creeds of sectarians that teach vicarious atonement, an angry God; justification

by faith without accompanying good works. Accepting the life, character, examples, and precepts of Jesus Christ as our life guide and preceptor; and believing that a new baptism of the Christ spirit, *may, should, did and does* as really descend upon the female sex of humanity as it did upon Jesus, we accept the advent of this baptism now at hand, as manifest by the fruits of Christianity, and in no other way.

We discard the idea of a physical resurrection of Christ and understand that resurrection to be of the soul, from a *death, the fruit of sin against God's laws, to a life, the fruits of obedience thereunto.*

We believe that all the claims we justly have to earthly substance is in usufruct only, and that *we, and our services of life* belong to God in the evolution of human character and conditions until Heaven is inaugurated upon earth, and love is ruling power in governments, bearing upon her dove-like wings of peace, the ensign love, righteousness, charity, mercy, goodness and truth, and peace and good will to all mankind.

Our prayer to the powers that rule in the government of nations, ministered through human intelligences as agents for the execution of God's laws are, may Heaven inspire their soul's power, their minds with wisdom to institute such reforms as may contribute to make earth an Eden, the vestibule of Heaven.

Your Friend for Truth,

GILES B. AVERY,

In behalf of the Shaker Communities of North America.

MT. LEBANON, N. Y.

Speaking of the contest between infidelity and Christianity the *Herald* makes this strange assertion: "It is not for secular newspapers to take sides in these questions." And why not? We do not so limit the functions of a newspaper. It ought by all means to take and to defend its side. And the side of *THE SUN* is, first and last, genuine, practical Christianity. Against that no infidel arguments will avail.

Correspondence.

Editor Manifesto :

I am so frequently receiving letters like the following, which so very much demonstrates the spirit which is at work in the hearts of many, I thought it might not be out of place to forward the following extracts which you are at liberty to publish with my earnest desire that still brighter vision may be developed for a clearer understanding of the great work of God, the seeds of which are planted in the earth and so far germinated as to produce fruitage and to give indubitable evidence of a power that purifies the heart and prepares it for an abiding habitation for the Most High.

In much love, your brother,

ABRAHAM PERKINS.
ENFIELD, N. H., March 25, 1881.

BOSTON, Mass., March 20, 1881.

Elder Perkins :

DEAR SIR.—Assured that it would not be considered unwarrantable presumption to address you, I do so, and feel honored in being permitted to enjoy the privilege of interchanging thoughts and sentiments with one whose life for half a century has been so strictly in conformity with that life of self-sacrifice which the Master enjoined upon all those who would be his disciples.

Your worship and home lives impress me deeply; the atmosphere of which has a restful influence and the repose and severity of your lives seem enviable. I cannot express how tenderly such lives, so quiet and unsophisticated, appeal to a heart thoroughly satisfied with the frivolities and hollow pretensions of friendship, which are the inevitable accompaniments of a society life, in which my position compelled me in some degree to mingle, though always with reluctance. In my acquaintance with your people, I now feel that I have come into a higher, a purer atmosphere, and that "old things have passed away and all things have become new."

Living as I have in the vortex of society, subject to constant fluctuations, my naturally quick susceptibilities were being constantly

wounded by attrition with coarser ungenial natures; and I do not think a day passed so happily that I could have desired to have the next its counterpart. It is different now; your acquaintance, your letters have to me become perpetual soul feasts, and each morning brings the certainty that this day will be more abundantly blest.

Purity of life I am seeking. It is my highest conception of godliness. The greater the purity of soul, the fitter its abode for the indwelling Deity; and if to attain to that purity we must walk through the fiery furnace of affliction, our reward will be commensurate with our sufferings. With Ann Lee, of blessed memory, I believe "tribulation brings our souls near to God." We must tread the wine-press with bleeding feet, even as he did whom we love to call our elder brother. If we suffer with him, we shall reign with him; if we bear our cross here, there is laid up for us a crown hereafter.

The position of many Christian teachers burdens me. They stain their robes by assuming connubial obligations, and thereby fail to follow their Lord, who was without spot or blemish. I do not understand you to be creed-bound. Your liberal sentiments, your recognition of Christian principles wherever found, is one of the cords that attracts me and binds me to your people. In this we are united by that illimitable love that knows no creed. Although my standing may be outside your fold, I crave admission into your hearts; I have that degree of confidence in your honest lives; I ask that I may have its benefits of your counsel and ripened wisdom; nor would I have you feel misgivings in presenting your ideas, fearing they may collide with favorite opinions of mine. If truths wound because of false hope I may have hugged, let them wound, and let those wounds be probed that they may be the sooner healed.

With regard to the strong ties of friendship for you as a religious body, too high an estimate cannot be placed of their value to me. O! that I may have not only faith, but that I may be able to act in accordance with that faith which is germinating in my soul; and as I comprehend it, I realize that it does

not teach that I can enter the gates of the city, only as you have been blest to find an entrance.

O! how precious the oneness of sentiment existing between us, and comforting the realization of the sympathetic chord which vibrates in unison with our emotional natures! Yet you seem so far above and beyond me in spiritual attainments, I can never dare expect to reach your altitude, but shall be most thankful to sit at your feet and receive nourishment from minds richly blest with gifts of the Divine, I mean no flattery, nor would I be so understood.

I am now drawing toward the setting sun; the greater part of my life is behind me; and what of life remains for me, I wish to improve, that I may secure and hold that which will unite my spirit with the just made perfect, that which will give the friendship of your body, that which has opened to me a fountain most alleviating to the distress of a burdened soul, that which refreshes me with a balm most restful and enables my spirit to take on wings that carry me heavenward, and thus ally me to the Infinite.

May I be permitted to continue the friendship so happily formed, a friendship which I would for no consideration be willing to lose.

Yours with sentiments of high regards,

S. N.

Editor of the Manifesto.

Realizing as I do that I stand upon the brink of eternity, that to the longest, a few short years only remain in which to close my earthly labors, I am instinctively led to a review of what has passed before me, what have been my aims, what has fallen to my lot to meet, what have been my conflicts in the operations of the vicissitudes of life, how I have met these varied phases, and how I have treated society and conditions as I have found them.

The days of childhood are those of ignorance and innocence; they are also the days which most thoroughly educate the mind; the period of life most impressible, in which principles are more firmly established and

character is generally formed. Hence the importance of children being situated where no blighting or corrupting influence should reach them, where example is both moral and Christian, and where they may be intelligently educated in those principles which have their foundation in truth. The dignity and honor of the future man and woman, his or her success in life, depend almost wholly upon early guardianship and discipline. The seed then sown usually finds soil which ministers nourishment, produces growth, and yields fruit in all the seasons of after life.

As the period of youth develops the natural instincts of the mind, among the developments is conspicuously unfolded the disposition to canvass the attainments of other minds, to study the manners and habits of those with whom they come in contact; the result of which is, that those emanations, opinions and notions the most palatable are those which bring no restraint, no checks upon the downward tendencies, the lower animal passions of the human heart. The events of early life in my experience are so vivid, they are before me as the scenes of yesterday; many of which being fruits of sound principles bring unsullied joy; while others produce pain and sorrow, from the fact that the fountain was foul from which they were brought forth.

Manhood succeeds, habits are formed and character established. Whatever the requirements, they become as second nature; the correct and true require comparatively little effort to sustain them; while habits and principles which are false and tend to immorality are difficult to eradicate or change.

In the retrospection of the aims of life, it is a pleasant reflection, that the decision of judgment weighs favorably in the balance of justice, crowning the soul with a good degree of justification. Although in the journey of life much imprudence and error are apparent, that failure has often been the result of earnest toil, that bright hopes have been baffled; yet, knowing that the object was legitimate and the enterprise honest, feeling that underlying those labors, truth and right was the operating power, the contem-

plation is peaceful, especially when the verdict is, that our trials have been met manfully and with moral courage.

The walks of life are labyrinthian. None can discover at the commencement, the solution of its problems. We must trust, or we never accomplish; and in subjecting our selves to discipline, to the instruction of the wise and experienced, we are positively and practically fulfilling a law established by Him who set in order the systems of the universe, the lower subordinate to the higher, every part of creation subservient to a relative power, which finds its source in the great Creator, the motive power, the ruling intelligence. In the economy of creation, no such thing existed as independence. All created things are linked together in one vast chain, each having its respective capacity and order, and each its legitimate relation to the other, centering in the Great First Cause.

Hence the necessity of obedience to the law of light, the attribute of reason; the necessity of our dependence upon each other, which gives a connection of the two worlds, by which we have a union with those guardian spirits who have ministered to our necessities by which we are granted a reunion with our gospel parents and beloved kindred who have passed on before us.

In view of our fellowship with the saints of God, with the just made perfect in Christ, I realize the necessity of the greatest care in regard to the manner and spirit entertained in earth life; that under no circumstance, with Christian profession, can we in justification tolerate unkindness, hardness of heart, revenge or malice; if reviled, we are not to revile; if unkindly or uncharitably dealt with, we are not to take on the same spirit in return. Such disclosures evince want of culture and Christian education—it is the fruit of an unsubdued heart, which in such condition has no place in the Kingdom of Heaven.

ABRAHAM PERKINS.

Enfield, N. H.

“There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion; more iniquitous and unjust, more impolitic; than persecution. It is against natural religion, revealed religion and sound policy.”—*Lord Mansfield.*

Editorial.

CHRISTIAN ESSENTIALS.

It is by the “line upon line, and precept upon precept” now, just as ever in the past, that truths are enunciated over and over again. There is no truth now, but agrees with all the real truths of the past. Supposed truths of the past—many of them—are to-day proven to be errors then, even as they are errors now. The saying that “there is nothing new under the sun,” has a significance, when attached to the essentials of an effectual Christian’s life. That there should have been sprung upon the people, through Jesus of Nazareth, such an immense and perfect display of the true Christian, is and will remain the wonder of many ages. The only real possible reason we have for supposing that Christianity was not a sudden apparition in the man Jesus, lies in the fact, that the culmination of the laws of Moses—the highest and most perfect embodiment in any one’s life—would introduce a higher plane; a better model than Moses; a superior life than the school of Judaism had ever dreamed of producing. If “Moses was a schoolmaster to bring souls to Christ,” then we can easily see the perfection of the graduate of that school, beginning in the essential elements of Christ’s superior life, although of apparently opposite teachings. In Moses’s early teachings we find the people restricted from miscellaneous reproductions, to a crude, but orderly arrangement of the same. The same rule applied in the retaliation of injuries— one life for one life, etc.—and so on in the entire scale of Jewish

human life economy. If the student of ecclesiastical history will, while wondering at these unchristian regulations, read back to previous history, he will easily perceive how great were these, as improvements, upon the worse than heathen practices that preceded them, when there was no law to regulate either the propensities of lust nor retaliations. Arriving at the beginning of the *Christian* annunciation that what Moses taught was right to date; but "Behold *I give unto you new commandments*," and that these, though bringing a cessation of those of Moses, are simply *one grand step higher for all who are able to take the step*, the simplicity of the mission of the first Christ is apparent. "I come not to destroy laws" of the past; but I come "to fulfill" the higher laws for human progress.

Until humanity acknowledged the practical renunciation of Jewish practices, made by Jesus, as correct Christianity, it is far preferable that Judaism have and hold control. The self-denials of Jesus, which are our Christian lessons, were illustrated in the renunciation of *marriage*; of *war and retaliations*; of *selfish interests* and *private property*, and of mingling with worldly clans for *worldly popularity and applause*. However right Jesus admitted these to be among the Jews—however right, we his followers in self-denials and renunciations, admit these to be among the worldly—Jesus, and those living to proclaim the testimony of the Christ to be; "Come ye out from such practices"—not because of their wickedness as Jewish permission—but because, in comparison to the higher and better life taught by

the self-denials and renunciations of the Christ, they become wickedness for Christians to practice. If the honest, earnest, devout disciple of Jesus would know in what and of what the essentials of Christianity consist, he needs not wrangle with any other sect to fully determine what these truths are. Let such draw up the simple, but wonderful contrast between the best life under Judaism and the lovely self-denying examples of Christ, and the whole truth appears. In this contrast appears the call of Christian duty—"Follow me!" and in the following is fully experienced those practical Christian essentials, which the children of the world are as yet unready to accept and adopt as a life practice.

Let none then charge upon us, Shakers, with being innovators, *not of Christ*. If Shakerism permits practices which Jesus did not engage in, and deny those which He proclaimed to be the credentials demanded to possess discipleship, then let the churches and the people *shake the Shakers*.

But if the churches are not blinded by the lusts of the people; if the people are not beguiled into the dullness of dead creeds and unchristian churches; then let us have an awakening to the facts, that however displeasing to our selfish, sensual natures, Christ is best, even amid all the self-denials, renunciations of the world and its unchristian permissions, the essentials of Christ are better and best. ☆

EDITORIAL NOTES.

CAN SHAKERS RESPECT INFIDELS?

It has been wondered at by many, why a people so deeply imbued with a

love of Christianity, that rigid self-denials without stint are practiced by them, as a necessity, to bring them into a conformity with Christianity, could have any respect for the so-called scoffing infidel. But we can see good reasons for a large admiration amid all their jeering at creedal formalities. These do not profess Christianity as their creed, and therefore do not practice it. Professedly Christian churches hold as their head and Lord, Jesus, the Christ, while in the lives of their communicants, they differ not at all from the professed infidels. Christianity is a life, not merely a creed. As a creed only, unaccompanied by the life of Christ, it is a sorry and ridiculous farce. Infidels, from Paine to Ingersoll have never ridiculed honesty, integrity, nor sincerity in the practice of virtue, but they have and do ridicule the want of practice among church people of what they profess. They ask with good reason, why call yourselves Christians, and Jesus your Master, yet fail to obey the demands of your faith and Captain? Such contrasts as exist between the practices of nearly all professedly Christian churches, and those of the Christian Master, that no one can blame any for shaming and shunning such churches. It is singular that Ingersoll never has ridiculed the Shakers. And yet it is not so singular after all. Professing Christ as a life pattern, the Shakers can only be consistent, by trying as accurately as possible, to follow in the footsteps of the Master's life-practice. From a failure to do just this, professing, but unpracticing Christians give infidels all desirable opportunity to ridicule, if such is desired. They will not believe

Christians, so-called, love Jesus, unless they will live like Him. They will not admit they believe in His doctrines of renunciations and self-denials unless they will enter upon them as a practice. There are very few testimonies, which are put forth against the undutifulness of Christian communicants, ourselves included, that come home with more force, reason, and in which the point so well taken, as from these so-called infidels. If we are better than they are by profession, let us show it in our practice; by more excellent charities for one another; by a purer life than theirs; by a nearer semblance, in our lives, to the model we have accepted as our great exemplar. Infidels, from Voltaire to Bennett, have had more respect for the Shakers, than have as many of the brightest lights of the popular churches, and the reason is plain—that the Shakers are trying to practice in particular, what Christ both preached and practiced. The popular churches have ever ridiculed the Shakers; while they have ever been very distant admirers of the Christ, who lived very much as do the Shakers, and so very different from the popular churches and their creeds. For the reason that the Shakers, in believing in radical Christianity, and practicing it as they do, the javelins of infidels have broken at their feet. The ridicule of the churches has been more than harmless to those, who professing, have the nearest practiced Christ. We claim that the popular churches make a sorry figure at genuine, Christian imitation; that they render themselves as very open to the reasonable attacks of ridicule and reprehension of honest

men and women ; that they encourage infidelity by making of Christianity an impossible creed, impossible to believe in reason, and by the want of a love and fellowship for neighbors taught by the acknowledged Christ. So long then, as Paine or others honestly differed from the models of Christ's life, yet whose " religion is to do good to our fellow-men ; " so long as Ingersoll shall love, admire and practice the "*Golden Rule*," and "*Sermon on the Mount*," we are not only forced, but can ardently respect them, even more than we can those who cry, "Lord, Lord," but do not the things which I say—live not the life which Christ did.

IS CHRISTIANITY A QUESTIONABLE ASSERTION ?

We wish it distinctly understood that we do not enter Shakerism upon the attention of the people as an aggression of their rights to think and live other than it inculcates ; but we simply hold it up as radical, unperverted Christianity, which every one has the right to choose or refuse.

We claim CELIBACY as most Christian;

We claim MARRIAGE as not Christian.

We assert COMMUNITY OF INTERESTS to be the bounden duty of all professing Christianity ; that they fare and share alike. We hold the opposite personal, private interest to be unchristian. We hold PEACE, and non-resistance, and charity to be very Christian, while their opposites cannot be so.

We hold abstinence from sensual pleasures ; temperance, in all that

Christ was temperate ; and freedom from worldly ambitions to be very Christian, while their opposites never were nor can be. Is it a question in any one's mind which are the Christian features in the above assertions ? Is it questionable how any Christian should live ?

The Children's Grotto.

A LETTER TO JESUS.

BY GRACE EDDY.

A postman stood with puzzled brow,
And in his hand turned o'er and o'er
A letter with address so strange
As he had never seen before,
The writing cramped, the letters small,
And by a boy's rough hand engraven,
The words ran thus, "To JESUS CHRIST,"
And underneath inscribed, "IN HEAVEN."

The postman paused; full well he knew
No mail on earth this note could take,
And yet 'twas writ in childish faith,
And posted for the dear LORD's sake.
With careful hand he broke the seal,
And rev'rently the letter read;
'twas short, and very simple, too,
For this is all the writing said :

" My Lord and Saviour, Jesus Christ,
I've lately lost my father dear,
Mother is very, very poor,
And life to her is sad and drear;
Yet thou hast promised in Thy Word
That none can ever ask in vain
For what they need of earthly store,
If only asked in Jesus' name.

" So I am writing in his name,
To ask that Thou wilt kindly send
Some money down; what Thou canst spare,
And what is right for us to spend.
I want so much to go to school.
While father lived I always went,
But he had little, Lord, to leave,
And what he left is almost spent.

" I do not know how long 'twill be
Ere this can reach the golden gate;
But I will try and patient be,
And for the answer gladly wait."
The tidings reached that far-off land,
Although the letter did not go;
And straight the King an angel sent
To help the little boy below.

Off to his mother he would say,
"I knew the LORD would answer make
When he had read my letter through
Which I had sent for JESUS' sake."
Ah! happy boy, could you but teach
My heart to trust my Father's love,
And to believe where aught's denied,
'Tis only done my faith to prove.

TO THE SPELLING CLASS.

Stand up, ye spellers, now and spell,
Spell Phenakistoscope and Knell;
Or take some simple word as Chili,
Or Gauger or the Garden Lily.
To spell such words as Syllogism,
And Lachrymose and Synchronism,
And Pentateuch and Saccharine,
Apocrypha and Celadine,
Lactiferous and Cecity,
Jejune and Homoeopathy,
Paralysis and Chloroform.
Rhinoceros and Pachyderm,
Metempyschosis, Gherkins, Basque,
Is certainly no easy task.
Kaleidoscope and Tennessee,
Kamtschatka and Dispensary,
Diphthong and Erysipelas,
And Etiquette and Sassafrass,
Infallible and Pyxialism,
Allopathy and Rheumatism,
And Cataclysm and Beleaguer,
Twelfth, Eighteenth, Rendez vous, Intriguer,
And hosts of other words are found
On English and on Classic ground.
Thus Behring Straits and Michaelmas,
Thermopylae, Cordilleras,
Suite, Hemorrhage, Jalap and Havana,
Cinquefoil and Ipecacuanha,
Rappahannock, Shonandoah,
And Schuylkill and a thousand more,
Are words some prime good spellers miss
In Dictionary lands like this,
Nor need one think himself a Scroyle
If some of these our efforts foil,
Nor doom himself undone forever
To miss the name of either river,
The Dnieper, Seine or Guadalquivir.

PRAY WHAT CAN THIS LITTLE BIRD BE?

It's strange how little boy's mothers
Can find it all out as they do
If a fellow does any thing naughty
Or says any thing that's not true!
They'll look at you just a moment,
Till your heart in your bosom swells,
And then they know all about it—
For a little bird tells!

Now where the little bird comes from,
Or where the little bird goes,
If he's covered with beautiful plummage
Or black as the king of crows,

If his voice is as hoarse as a raven
Or clear as the ringing bells,
I know not—but this I am sure of—
A little bird tells!

The moment you think a thing wicked,
The moment you do a thing bad,
Are angry or sullen or hateful,
Get ugly or stupid or mad,
Or tease a dear brother or sister—
That instant your sentence he knells,
And the whole to mamma in a minute
That little bird tells!

You may be in the depths of a closet
Where nobody sees but a mouse!
You may be all alone in a cellar,
You may be on the top of the house;
You may be in the dark and the silence,
Or out in the woods and the dells—
No matter! Wherever it happens,
The little bird tells!

And the only contrivance to stop him
Is just to be sure what to say—
Sure of your facts and your fancies,
Sure of your work and your play.
Be honest, be brave and be kindly,
Be gentle and loving as well,
And then you can laugh at the stories
The little bird tells!

WHAT MIGHT HAVE BEEN.

It might have been that the sky was green,
and the grass serenely blue;
It might have been that grapes on thorns
and figs on thistles grew;
It might have been that rainbows gleamed
before the showers came;
It might have been that lambs were fierce
and bears and tigers tame;
It might have been that cold would melt
and summer heat would freeze;
It might have been that ships at sea would
sail against the breeze;
And there may be worlds unknown, dear,
where we would find the change
From all that we have seen or heard, to
others just as strange—
But it never could be wise, dear, in haste to
act or speak;
It never could be noble to harm the poor
and weak;
It never could be kind, dear, to give a need-
less pain;
It never could be honest, dear, to sin for
greed or gain;
And there could not be a world, dear, while
God is true above,
Where right and wrong were governed by
any law but love.

—Kate Lawrence in "*Wide Awake.*"

Society Record.

At Mt. Lebanon, N.Y., CHAS. SIZER—
CHARLOTTE BOWNS—

At Enfield, N. H., deceased, Feb. 3, 1881.
DANIEL ALLARD, aged 83 years.

RECEIVED:

Chas. Clapp	\$24 00
Albert J. Battles	5 00
Irene George	25 20
Amelia Lyman	18 00
Benj. H. Smith	12 00
George Wilcox	2 00

Home Topics.

[The following recipes for the removal of stains and spots, we copy from the German *Muster Zeitung*. If they are as reliable as suggestions heretofore coming from this same source, they will be worth dollars to many households.—ED.]

REMOVAL OF STAINS AND SPOTS.

Gum, Sugar, Jelly, etc.—Simple washing with water at a hand heat.

Grease.—White goods, wash with soap or alkaline lyes. Colored cottons, wash with lukewarm soap lyes. Colored woolens the same, or ammonia. Silks, absorb with French chalk or fuller's earth, and dissolve away with benzine or ether.

Oil Colors, Varnish and Resins.—On white or colored linens, cottons, or woolens, use rectified oil of turpentine, alcohol lye, and their soap. On silks, use benzine, ether and mild soap very cautiously.

Stearine.—In all cases, strong, pure alcohol.

Vegetable Colors, Fruit, Red Wine, and Red Ink.—On white goods, sulphur fumes or chlorine water. Colored cottons and woolens, wash with lukewarm soap lye or ammonia. Silk the same, but more cautiously.

Lime and Alkalies.—White goods, simple washing. Colored cottons, woolens, and silks are moistened, and very dilute citric acid is applied with the finger end.

Alizarine Inks.—White goods, tartaric acid, the more concentrated the older are the spots. On colored cottons and woolens, and on silks, dilute tartaric acid is applied cautiously.

Blood and Albuminoid Matters.—Steeping in luke warm water. If pepsine, or the juice of *Carica papaya*, can be procured, the spots are first softened with lukewarm water, and then either of these substances is applied.

Iron Spots and Black Ink.—White goods, hot oxalic acid, dilute muriatic acid, with little fragments of tin. On fast dyed cottons and woolens, citric acid is cautiously and repeatedly applied. Silks, impossible.

Acids, Vinegar, Sour Wine, Must, Sour Fruits.—White goods, simple washing, followed up by chlorine water if a fruit color accompanies the acid. Colored cottons, woolens and silks are very carefully moistened with dilute ammonia, with the finger end. [In case of delicate colors, it will be found preferable to make some prepared chalk into a thin paste, with water, and apply it to the spots.]

Tanning from Chestnuts, Green Walnuts, etc., or Leather.—White goods, hot chlorine water, and concentrated tartaric acid. Colored cottons, woolens, and silks, apply dilute chlorine water cautiously to the spot, washing it away and reapplying it several times.

Tar, Cart Wheel Grease, Mixtures of Fat, Rosin, Carbon and Acetic Acid.—On white goods, soap and oil of turpentine, alternating with streams of water. Colored cottons and woolens, rub in with lard, let lie, soap, let lie again, and treat alternately with oil of turpentine and water. Silks the same, more carefully, using benzine instead of oil of turpentine.

Scorching.—White goods, rub well with linen rags dipped in chlorine water. Colored cottons, redye if possible, or in woolens raise a fresh surface. Silks, no remedy.—*Muster Zeitung für Färberei, Druckerei, etc.*

Wouldest know Fresh Eggs.—*Les Mondes* gives the following old recipe for testing the age of eggs, which, it thinks, seems to have been forgotten. As *Nature* thinks so

too, we may reproduce the recipe for our younger readers, and also as having other possible applications. Dissolve 120 grammes of common salt in a liter of water. An egg put in this solution on the day it is laid will sink to the bottom; one a day old will not reach quite to the bottom of the vessel; an egg three days old will swim in the liquid; while one more than three days old will swim on the surface.

Colored Inks for Stamping.—The following are recommended for the colors most frequently wanted for stamping purposes: RED. Dissolve $\frac{1}{2}$ oz. of carmine in 2 oz. of strong water of ammonia, and add 1 drachm of glycerine and $\frac{1}{2}$ oz. of dextrine. BLUE. Rub 1 oz. of Prussian blue with enough water to make a perfectly smooth paste; then add 1 oz. of dextrin, incorporate it well, and finally add sufficient water to bring it to the proper consistence.—*Ill. Sci. News.*

LEGHORN hats are whitened (otherwise than with the fumes of sulphur) as follows: Immerse in a strong aqueous solution of sulphite of soda or bleaching powder (chloride of lime), and then in dilute sulphuric acid (acid 1, water 5). The bleaching powder treatment requires much subsequent washing, or the use of an antichlore dip, hyposulphite of soda dissolved in 20 parts of water.—*Ditto.*

THE USE OF THE LEMON.—There are three ways of making lemonade: To squeeze the juice into cold water—this is the shortest way; or to cut it in slices and soak it in cold water, or to cut it in slices and then boil it. Lemonade is one of the best and safest drinks for a person, whether in health or not. It is suitable to all stomach diseases; is excellent in sickness. The pips, crushed, may also be mixed with water, and used as a drink. We advise every one to rub the gums daily with lemon juice, to keep them in health. The hands and nails are also kept clean, white, soft and supple by the use of lemon instead of soap. It also prevents chilblains. Lemon is used in intermittent fevers, mixed with strong, hot black coffee, without sugar. Neuralgia may be cured by rubbing the part affected with a cut lemon. It is valuable, also, to cure warts, and to destroy dandruff on the head by rubbing the roots of the hair with it.

Book Table.

The enterprising publishers, I. K. Funk & Co., 10 and 12 Dey street, New York, quite outdo our power or space to do full justice. Volume after volume of the most healthy literature issues almost daily from this house. Among the most recent publications are *The Preacher's Cabinet*, containing 335 verbal illustrations of almost as many topics. It is a *multum in parvo*, and will be carried in the pockets of many, who cannot better spare 20 cents than purchase an immense encyclopedia. Also, *Culture and Religion*—an excellent work, clearly showing that there is no antagonism, but a genuine relationship, between them. Price, 15 cents. Also, by the same, *Standard Hymns*, with historical notes of their authors. A pretty little work. Price, 6 cents

THE ILLUSTRATED SCIENTIFIC NEWS.

One of the handsomest of publications is the Illustrated Scientific News, published by Munn & Co., New York. Every number contains thirty-two pages, full of engravings of, novelties in science and the useful arts. Ornamental wood-work, pottery, vases and objects of modern and ancient art are finely shown.

The March number contains, among various other subjects illustrated, a full description of the manufacture of paper hangings, with engravings; how the deceptive curve is produced in casting the ball by the baseball pitcher, his attitude, how he holds and handles the ball, all fully illustrated. The number before us also contains engravings of Captain Eads' proposed ship railway across the isthmus, and a novel hydraulic railway locomotive.

In addition to all this, it contains many valuable recipes for artisans and house-keepers.

THE REVISED NEW TESTAMENT.

Shall we have a Cheap Official Edition? — The Help of our Readers asked to secure it.

It is believed that the English Oxford Press (the official publishers) would be willing to issue a cheap popular edition of the

THE SHAKER MANIFESTO.

New Testament, provided they can be convinced that the demand for such an edition in this country is great enough to warrant it. To test the extent of this demand our readers are requested to send at once to I. K. Funk & Co., 10 and 12 Dey street, New York, their names, stating how many copies they are willing to take for themselves and friends, provided the price per copy be not more than 25 cents, postage free. These would be the official copies, printed in Oxford, England, from the original plates, and would be delivered in America simultaneously with the high-priced edition.

THE CANTERBURY SHAKERS.

[Copied from a New Hampshire Gazetteer, published in 1815, by Rev. Elliphalet Merrill, of Northwood, N. H.].

"On the S. E. side of the town near Loudon, is the *Shakers' Village*; and as the *head* of their family has furnished the compilers of this work with a particular account of their concerns, we take pleasure in giving it in his own words.

"The believers (or people commonly called Shakers), in Canterbury, have been in the faith we now profess upwards of thirty years, and have had one Lord and one *baptism*, which is a crucifixion and death to the nature of sin, and unites the soul in the spirit and power of the resurrection of life.

"We have united our temporal interest for more than twenty years; except some, who have since misbelieved, or those who did not choose so to do; as there is no compulsion with us in such a case. We live together in love and union, as brothers and sisters in the spirit and not in the flesh.

* * * As to marriages, we are all married to one, even to Christ who is in, and is the head of, His body, the Church.

"Death.—The souls who are in Christ do not die; and to the faithful soul who departs this life there is no sting. Within thirty years, thirty persons, old and young, have departed this life in our society here, for whom we do not mourn, believing they have the fruits of their labors.

"We have generally consisted of from

two hundred to three hundred souls in this village. We have one meeting-house, open at all times for public worship for all civil, discreet, candid and well-behaved people; but those who are otherwise minded, we wish them in better employ than to come among us. We have seven dwelling-houses, one deacon's office, and a number of workshops, both for brethren and sisters, and several mills, etc., on an artificial stream.

"We occupy upwards of one thousand acres of land, which is consecrated to the Lord, to all of which we hold a lawful and constitutional right to govern and protect from all abuse; and in that we are assisted by the ministers of the good civil authority to which we have respect, and from whence we derive support.

"We manufacture many articles for sale, which we endeavor to make worth what the purchaser gives for them, such as linen and woolen wheels, measures, sieves, candlesticks, brooms, wooden ware, boxes of wood, whips, cooper's set work, cards for wool and cotton, rakes and snaths, leather of different kinds, etc. We also raise garden seeds, in which we take pains to propagate the best kinds.

"For several years we have not made use of spirituous liquors except for sickness or infirmity, seeing the evil it brings on the human race. And to escape another obvious evil, we have not made a practice of trusting or being trusted.

"We believe the above sketches to be supportable in truth; and if it answer your purpose ye will insert it without varying the sense. Ye are also welcome to our names.

"In union with and behalf of the people called Shakers, in Canterbury.

(Signed.) " FRANCIS WINKLEY,
 " ISRAEL SANBORN."

"P. S.—Our beloved brethren and sisters at Enfield, in this State, are nearly of the same number, and are in the same faith and kingdom, and in similar circumstances.

"F. W.
"I. S."

When evil days come, as evil days will, no man deserves the title of gentleman if he does not take honest work to do, regardless of social influences.

THE MINISTER'S DAUGHTER.

JOHN GREENLEAF WHITTIER.

In the minister's morning sermon
He had told of the primal fall,
And how thenceforth the wrath of God
Rested on each and all.

And how, of His will and pleasure,
All souls, save a chosen few,
Were doomed to the quenchless burning
And held in the way thereto.

Yet never by faith's unreason
A saintlier soul was tried,
And never the harsh old lesson
A tenderer heart belied.

And, after the painful service
On that pleasant Sabbath day
He walked with his little daughter
Thro' the apple-bloom of May.

Sweet in the fresh green meadows,
Sparrow and blackbird sung;
Above him their tinted petals,
The blossoming orchards hung.

Around on the wonderful glory
The minister looked and smiled,
"How good is the Lord who gives us
These gifts from His hand, my child!"

"Behold in the bloom of apples,
And the violets in the sward,
A hint of the old, lost beauty,
Of the garden of the Lord."

Then up spake the little maiden,
Treading on snow and pink:
"O Father! these pretty blossoms
Are very wicked, I think."

"Had there been no Garden of Eden,
There never had been a fall,
And if never a tree had blossomed
God would have loved us all."

"Hush, child!" the father answered,
"By His decree man fell;
His ways are in clouds and darkness,
But He doeth all things well."

"And whether by his ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love him still."

"Oh, I fear Him!" said the daughter,
"And I try to love him too;
But I wish he was good and gentle,
Kind and loving as you."

The minister groaned in spirit
As the tremulous lips of pain,
And wide, wet eyes uplifted,
Questioned his own in vain.

Bowing his head, he pondered
The words of the little one;
Had he erred in his life-long teaching?
Had he wrong to his master done?

To what grim and dreadful idol,
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

No more as the cloudy terror
Of Sinai's mound of law,
But as Christ in Syrian lilies
The vision of God he saw.

And as when in the clefts of Horeb,
Of old was his presence known,
The dread Ineffable Glory
Was Infinite Goodness alone.

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the gospel of hatred,
Burned on his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flint aforetime,
Grew soft in his warmth and light.

PROGRESSION.

(A Sonnet.)

MARTHA J. ANDERSON.

Eternal rounds! the cyclic periods meet
In grand succession, all replete,
And in procession, spiral tower,
Moved forward by an unseen power
That veils the secrets of a plan
Which moulds the destiny of man.
This earth from fires chaotic rolled,
And, by unchanging laws controlled
In form symmetric borne through space
'Mong other worlds assumed its place.
Thus, from the old evolves the new,
From darkness light, from false the true,
And life progressive onward tends
'Till infinite with finite blends.

A Scotch clergyman, whose habit was to preach hell-fire to his congregation in large doses, had occasion to visit a poor, sick parishioner. After enlarging with considerable unction on his favorite topic, he said to her: "Now my dear woman, did you ever appreciate the tortures of the damned before?" "Nae, nae; never till you came here."

LUCRETIA MOTT,

A radical and thorough advocate of the peace cause—a mother to her people—has departed to her home in the better land. Her struggles for peace will be better appreciated in after years. Her fame as a reformer will spread with increasing luster. She dedicated herself to the cause of righteousness in the early dawn of womanhood, and her whole life bloomed with heavenly fragrance. The fruits thereof made the world rich with its blessings. Hope, faith and labor made her precious life a perfect melody. No matter how steep the ascent, she went up into the mountain and blessed the multitude. She was born January 3d, 1793, and quietly closed her mortal career on the 11th of November, 1880. Among her sayings we record the following: "We must not admit that war is right under any circumstances. We must take higher grounds than this. Bible authority in favor of war should not blind us. In the Bible we have accounts of Israel's God being warlike. We have divine intuitions and a higher standard than this. It is not in man's higher nature to fight. Long before Jesus there were advocates of peace. Even Buddh-

ists are surprised to find what a warring people we are. Moral power is found to be all-sufficient to govern children. It is wrong to bring up boys of the Girard College as soldiers." These admonitions were always spoken by her in tenderness and decision. May her wise teachings be long remembered, and may more of her sex lift their voices for Christian love, purity and peace.

GOOD FOR HORSES.

A good thing to give a horse after he has been driven is a quart of oat-meal stirred into a pail of water. It refreshes and strengthens him, relieves his immediate thirst, and prepares his stomach for more solid food. It is like the plate of soup before dinner — satisfying and appetizing together.

[We copy the above from an exchange. We purpose to use the same good hint in the heated harvest fields for our help: and would urge it as a superior beverage to beer or spirituous drinks for hard-working, over-heated, thirsty men and women.—ED.]

CROOKED PATHS.

Cold and dark was the Wintry sky,
Black were the clouds as they hurried by;
Veiled were the stars; and the moon so
bright
Shed not a flickering ray of light.

Is it the voice of the winds I hear?
Waileth the storm in my shrinking ear?
Is it the shriek of the angry blast,
Tossing the trees as it rushes past?
Hark! 'tis the cry of a sinking form,
Lost in the pitiless blinding storm.

Slower and slower the poor feet go,
Round and round, through the drifting
snow.

Oh, how crooked the paths he makes!
Oh, how many the sad mistakes!

Joy, oh, joy! Through the dreary night,
Far away shines a welcome light.
Now, at last, he can surely go
Straight ahead through the blinding snow;
Now he can follow his shining guide;
Why should he falter or turn aside?

But the tired limbs are benumbed with cold,
And the form is feeble and weak and old,
And the poor feet wearily climb the hill,
But the path is crooked and winding still.

By-and-by, when the goal is gained,
When the longed-for rest is at length at-
tained,
When the glorious light of the new-born day
Scatters the darkness far away,
The old man smiles through his grateful
tears,
To see how crooked his path appears.

'Tis thus through the toilsome night of life,
Vexed and worn with its ceaseless strife,
Oh, how many the vows we break!
Oh, how crooked the paths we make!

Yet, how oft with an eye of pride
Scorn we the lost one turned aside!
Oh, how oft from the weak we turn,
Uttering words that are cold and stern!

Ah, how little we know the smart
Buried deep in our brother's heart!
Little we know of the grief and cares,
Little we know of the earnest prayers.
Little we dream of the foes he hath —
Naught can we see but the crooked path.

Not on man, with a cruel frown
Looketh the pitying Saviour down;
But as a Father, kind and true,
Sheddeth his mercies ever new.

But when the morn of eternal day
Driveth the darkness far away
Oh, how crooked will then appear
The winding paths we are making here!

Mrs. L. Shuttie in Advent Review.

HARD PAN APHORISMS.

Any kind of an honest job is better than
no job at all.

Take a dollar a day for your work if you
can get no more.

A man's best friends are his ten fingers.

When country boys come to the city, if
they will hold on to the old sweet ways
they can defy the world.

Keep your grip on the hard pan of prin-
ciple and good conduct, and you will be men
of good name and good fortune.

When a boy fills a house with bugs, he is
all right, provided he don't run after hum-
bugs. He has the makings in him of a great
naturalist.

A good farmer is better than a poor doc-
tor, and a good horse-shoer is better than a
bishop who preaches sermons that nobody
wants to hear.

A good day's work of what you can
best do is the hard pan to which all must
come.

Society says one thing, and nature says
another.

Work is good medicine.

JUDGE RELIGIONS BY THEIR FRUITS.—
That old Catholic woman, of whom Mr. Ste-
venson tells in his "Travels with a Donkey,"
who said to him that there was no difference
between Protestants and Catholics "save
that 'wrong' was more wrong for the
Catholic" who had more light and guidance,"
came very near telling an important truth.
That was all the difference that the good
old saint herself knew, and if there were
other distinctions whose import she did not
quite grasp, who shall deny that she clearly
stated the only lawful claim that one religion
can have for pre-eminence over another?
If my neighbor's religion makes "wrong
more wrong" and right more right for him
than my religion does for me, then his re-
ligion is for him a better religion than mine
is for me. A religion that does not deepen
the moral convictions and strengthen
the moral purposes is good for nothing; and all
religions are to be valued in proportion as
they bring forth in their votaries this fruit!